

The Republican.

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A LETTER TO THE QUEEN.

THE TRIBUTE OF A REPUBLICAN.

(Concluded from page 520.)

HAD George the Fourth possessed even the virtues of Henry the Eighth, he would not for a moment have tolerated that slander which has been five-and-twenty years preying ineffectually upon your character. The religious scruples of Henry the Eighth were as powerful as his lust, and I rather think preponderated, but it cannot be said of him that he made his religion and that of the whole Church subservient to his lust, as can be truly spoken of George the Fourth. Henry the Eighth was despotic, but had George the Fourth lived in that age he would have been more so, and had the former lived in the present age he would have been less so than in the sixteenth century. Your letter to the King was an admirable and most appropriate production, but I cannot desist from saying, that it is above all things important, that the public should be favoured with a complete memoir of your life, written immediately under your dictation and forming a complete exposure of the conduct of the whole of the present Royal Family towards you; in fact, it has become necessary as a more impressive stamp of infamy upon your enemies, and to leave no room for scepticism on the merits of all parties connected with your persecution. This the people of this island have a just claim upon, as a legacy from you to them in remuneration for their support. Every means should be taken to shew them that the object of their support was fully deserving of it, for be you assured, that if unfortunately you should not outlive your enemy, no means will be neglected to blast your character after your death. It is all important, that this exposition should take place at this moment, whilst you are excluded from a palace, and whilst new schemes of annoyance are in contemplation. It cannot well appear at a future period, when your triumph shall be more complete, and your enemies powerless. Then it will have the appearance

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of revenge, now it would be a just retaliation, and one which your situation imperiously calls for immediately. It is the only necessary blow that you will be individually called upon to strike, and let a humble adviser entreat you not to spurn this request. All public proceedings against you have been published, but the proper key and comment upon them are in your hands alone, you alone can do yourself the justice to publish them, and to neglect this object will be doing yourself a manifest injustice.

* Multifarious as are your virtues and acquirements, I confess myself incompetent to make an arrangement of them, or to give full expression to that portion which passes my recollection; but as the Printing-Press has become the most prominent object in the Temple of Fame, as one of its most humble contributors, I shall beg leave to state my opinion on another point which has been construed into a crime—I mean your general affability with your household. Above all things, I hold it to be a proof of a noble spirit, to see a person, who has the power of employing servants, treat them as creatures of the same and not as animals of an inferior species. It is well known, that there are savages in all aristocracies, who think less of their servants, and feel less for them, than for their dogs, horses, and other cattle. Ignorance of the laws of Nature, combined with wealth, makes them imagine that they are superior beings, and they impiously exclaim that God created rich and poor! The God of Nature creates male and female of the human species, and every other species of animals, but not rich and poor—unnatural systems of Government create the extreme of riches and poverty. I am any thing but an advocate for equality in property, my reason rejects the idea, and assures me, that an attempt to establish such a system would be a fatal check to moral virtue and aspiring worth. But equal rights and equal laws are quite a different thing to an equality in property. The extension of moral virtue in society should be the foundation of all law, but this cannot be the case under the Monarchical or Aristocratical system of Government, because, in either instance, the Democratical part of the community is degraded and treated as something inferior to the party in power—a sure prelude to occasional convulsions. It is the same in a family, the greatest degree of moral virtue will be found in that family where an affability and respect is shewn by the head to the inferior branches. Servants who are well treated, and addressed by their employers in mild and becoming, and still dignified, language,

will feel their minds elated and a desire to sustain a corresponding degree of respectability: if they know themselves well, they will not take advantage of that affability and kindness to assume unbecoming freedoms, but they will return their answers, or state their ideas, information, or complaint, in an equally corresponding degree of mildness and respect. This produces what is termed amiability—and amiability is the main source of content and happiness, for there is an amiability in servants as well as in masters. It is passing strange, Madam, that your enemies should be so ignorant of the laws of moral virtue and humanity, as to censure your unparalleled kindness in visiting the sick beds of your servants, and to construe the act to criminality! Would they make their own base and brutal ideas the criterion of virtue, of kindness, or of humanity? Thanks to the moral power of the Printing-Press—the People are as alive to the hypocrisy as to the wickedness of your enemies, and will no longer be the dupes of either, nor much longer suffer from the effects of both. In their endeavour to defame you they have exhibited to the world your latent virtues, and whilst they have anxiously sought to attach an infamy to your name, they have been the unintentional heralds of your good qualities. It is thus that virtue will ever triumph over vice—it is a law of nature which bends to neither human laws nor human passions, and is justly considered an attribute of Deity. You have not only visited your servants while sick, but even when there was an avowed danger from that sickness being contagious. Your kindness was more than that of the good Samaritan.

Another point has, above all things, given a death blow to the infamous conspiracy which has existed against you, and that is, your voyage to Jerusalem. Your enemies, in endeavouring to draw criminal inferences from inevitable incidents and situations which that voyage occasioned, have published to the world your motives, and have displayed the beauty of that mind they had vainly hoped to have degraded. Every individual who has made the shortest voyage by water in a small vessel, must have felt the impossibility of such a situation being selected for scenes of wantonness and amour. Nothing but an ardently virtuous mind could have induced an unprotected woman, and that woman as noble by birth as by nature, past the meridian of life, to have quitted the shores of Italy, and to have explored the ruins of Athens, of Ephesus, of Utica, and of Jerusalem. Your husband would have sunk under the fatigues and hardships which you encountered in that trip, for it is evident that

from the moment he brutally turned you from his door, his mind has sunk in baseness in a similar degree to what yours has towered in virtue and a love of liberty: so that now, between you, the extremes of vice and virtue, meanness and generosity, ignorance and intellectual acquirements, are prominent. To your husband I grant the former, to you the latter.

Sloth is the characteristic of gratified lust, and I am of opinion, that Carlton House has shewn this assertion to be true. The desire of lovers is not to wander, but to enjoy their loves in some sequestered spot: strange habitations and long journies become a great annoyance to those whose delight is in dalliance, yet your enemies seem very ignorantly to have selected the most uncomfortable parts of your travels, as the most prominent instances of their infamous charges! They have sought to reverse the order of common occurrences, and in doing this, they have lost sight of probabilities entirely, perhaps, calculating that the minds of the great body of the people of England were on a level with their own stupidity. Their lies were told in so incredible a manner, that the most credulous person felt compelled to doubt before contradiction, and from a moment's doubt felt compelled to disbelieve them altogether.

In drawing this letter to a close, I would beg to state, as my motive for writing it and addressing it to you, that I considered it necessary as the tribute of a Republican. All parties but one, and that your enemies, have united in addressing you, and no doubt the republicans (for they are not the smallest party in this country,) have mingled themselves with other parties. A republican has no other object whatever, but to give effect to the will of the majority of the people, and that all the affairs of the state should be regulated by the will of that majority. It matters not to him who fills the office of chief magistrate, so that that office be filled by public choice, and for the interest of the whole. He is naturally the advocate of the representative system of government, and when once the people have their representatives assembled in Parliament, he wishes to see that assembly unfettered either by King or Lords. If a King and nobility, or rather, an aristocracy, be thought necessary as embellishments in a government, let them be subservient to, but not the masters of, the people. Without flattery, I am firmly of opinion that a fair and full representation of the people, would for the present retain the monarchical form of government, but I do not believe that it would continue through

many generations, unless it became an elective monarchy, which would be but another name for an elective presidency. All these considerations are but trifles, and such as never will trouble me. I am quite willing to leave this part of the business to the deliberative and correcting hand of the representatives of the people; but there seems a difficulty in bringing together this representation free from shackles. Custom makes the King anxious to retain all the power his ancestors have enjoyed—custom will make the House of Lords anxious to retain all its former power, and both of those obstacles are incompatible with the existence of the representative system of government. These are the difficulties to be surmounted, and the consideration of these difficulties has made me assume the name and title of a republican, which signifies that I would not allow any obstacle to exist, to a full and fair representation of the people in Parliament. If the King and Lords will make way for that only just system of government, I should not as an individual take the least notice of them, but while they form an obstacle to an all-important object, I feel it my duty as a republican to endeavour to remove that obstacle. However, I trust that every republican in the country, has a tongue and an arm to lift in support of Queen Caroline, as long as she identifies herself with the people, and advocates a Free Parliament—but no longer. I trust that all my present assertions have been corroborated by my former conduct. I study to be as consistent as possible, and can safely say, that I have never written a sentence that I did not feel, unless that sentence carried a visible mark of irony with it. I heartily wish your Majesty a long life, and I as heartily wish that you might fill the monarchy of this country under the same disposition as you have shewn in answering the addresses of the people, which you will find to be a reign of peace and true glory. Confide in the Alderman, beware of lawyers and courtiers, and there is no doubt but you will steer into the haven of safety and happiness.

I am, Madam,

Your faithful servant,

R. CARLILE.

P. S. Dec. 13th. It was not my intention to have divided this letter, but to have put the whole in the same publication; by writing more than I first intended, my situation has occasioned this circumstance, but I do not regret it, as I consider

since I began to write the first part, we have come to a still more important epoch in your life, and one which to me appears calculated to lead to some sudden and important change; the point I allude to, is the City Address to the throne, and the King's insolent remark on it. Answer he did not deign to give any, but the language of his remark was a menace and an indication of hostilities. To me he seemed to say, "I have an army, I have a General in my Cabinet, and I have a Ministry who will encourage me to reign with absolute authority; as yet I have no fear of the people, and I will not yield an iota to their complaints, or grant the least respect to the Queen." Or in another point of view, his observation might be compared to that of the Emperor of Russia to the Polish Diet—"I will not negotiate about my principles." This is the meaning—this is the sum and substance of the pretended answer to the City Address, it meant to convey a hint to the people, that "if you have any notion for fighting, here is Wellington and Castlereagh ready to meet you!" I view this incident as that most important epoch of your life, Madam, and I shall hold stronger hopes, that it will ere long make way for your further elevation. Prediction should be carefully hazarded, but I almost feel an irresistible impulse to say, that your fate is decreed, and your future happiness destined. Certainly your cup of suffering is full to the brim, and the vial of wrath will immediately be poured out upon the heads of your oppressors. I have heard the members of the Common Council in the city of London talk about the justifiableness of going up to the throne with a remonstrance when they have received an insolent reply to an address—they are now put upon their mettle, and we shall see what they are made of, for there will never be another opportunity, or another such an urgency and necessity for remonstrance. The necessity of remonstrance was talked about in consequence of the answer to the address respecting the massacre at Manchester, but the present is far more insolent, it is just like telling the Citizens of London that they are meddling with things they know nothing about, and that whatever be their intention, they are doing much mischief! Really I had not contemplated such a treatment, and I find my assertion verified which I made in a former part of this letter, that the revenge of the King and his Ministers would increase with their ignominy. I cannot fail to transcribe this Address and Answer in this place, as I calculate on its becoming a subject of importance in the annals of this country, and an incident for reference on a future

day. It is one of those jarring circumstances which, if further aggravated, must lead to a civil war.

CITY ADDRESS.

“ TO THE KING'S MOST EXCELLENT MAJESTY.

“ *The dutiful and loyal Address and Petition of the Lord-Mayor, Aldermen, and Commons of the City of London, in Common-Council assembled.*

“ MOST GRACIOUS SOVEREIGN.—We, your Majesty's most dutiful and loyal subjects, the Lord-Mayor, Aldermen, and Commons of the City of London, in Common-Council assembled, feeling ourselves called upon by the exigencies of the times and country, beg leave most humbly and respectfully to approach your Majesty, to express to your Majesty our profound regret at the measures pursued by your Majesty's Ministers, so contrary to the spirit of the British Constitution, and to the principles of universal justice, while they are subversive of the liberties and true interests of the nation and of the honour and security of your Majesty's throne.

“ The war which exhausted the wealth and resources of the country has long since terminated; yet, during a period of profound peace, we have seen no effectual retrenchment in the public expenditure, but loan after loan again resorted to for the support of useless and preposterous establishments—affording the means of the subjection of Parliament by the influence of ministerial patronage, and the over-awing of the people in the exercise of their just rights by unconstitutional military force.

“ The discontent thus created, we lament to state, has not been counteracted by your Majesty's Ministers, either by just concessions, or by such a liberal policy as is due to a free people from their governors; but, on the contrary, the laws have been enforced with unprecedented severity, to the disgust and alarm of your Majesty's faithful subjects; and instead of obtaining redress, coercive laws have been introduced into the Legislature by those very Ministers, to uphold their own mal-administration. At the same time that the conduct of Ministers has tended to excite the dissatisfaction of your people, and to exasperate that dissatisfaction into acts of treason, those Ministers have so neglected the commercial and agricultural interests of the nation, that it is

at length become difficult to determine which of these sources of national prosperity is most impoverished; and, although numerous petitions of your Majesty's distressed subjects, from almost every class of industry, have been presented in successive years to the several branches of the Legislature, yet the people remain without relief, or even the prospect of relief; and your Majesty's Ministers seem as unwilling, from indifference as from want of political skill, to apply the necessary remedies to such complicated evils.

"It is with pain and reluctance that we allude to a subject which ought never to have been forced upon public attention; but the unjust and demoralizing proceedings adopted by your Majesty's Ministers, relative to your Royal Consort, having drawn forth the reprobation of the great body of the people, we should be guilty of a dereliction of our duty to your royal person and the interests of the country, if we restrained our expression of indignation at this flagrant outrage upon the moral and religious feelings of the nation, and forbore to represent to your Majesty this prominent instance of their utter disregard of public justice and of the honour of your royal family.

"The corrupt inducement offered to her Majesty to remain abroad in the state of alleged criminality falsely ascribed to her; the submitting to the House of Peers, after the House of Commons had pronounced the measure "disappointing to the hopes of Parliament, derogatory from the dignity of the Crown, and injurious to the best interests of the Empire," the results of the disgraceful subornations procured under an odious commission; the attempt to degrade her Majesty, and in her, the whole House of Brunswick, by an *ex post facto* law, unconstitutional in its nature and operation; the mockery of justice, in uniting on the one hand the functions of accusers, judges, and jury, in the same persons, and withholding on the other the means of defence—and all the preliminary steps leading to these disgraceful proceedings; the employment of foreign ministers and agents, the hiring of spies and corrupting of menials, and the prejudging her Majesty by the omission of her name in the Liturgy, and the withdrawing her from the public prayers of the people; and, lastly, after the defeat of their malignant efforts, the arbitrary assumption of the right of continuing to her Majesty, on their own authority, an allowance out of the public money during the sitting of Parliament, and the advising of the abrupt prorogation of that Parliament to prevent inquiry into these iniquitous proceedings, and to obstruct her Majesty's appeal to the representatives of

the people—are, severally, acts of perfidious and mischievous policy which we feel persuaded never could receive your Majesty's countenance but through the abuse of your royal confidence, and which demand the immediate dismissal of those unworthy Ministers, the contrivers and conductors of so foul a conspiracy.

"We beg leave humbly to assure your Majesty, that these representations are dictated by our sincere attachment to that constitution which seated your Majesty's august family on the throne of these realms, by a sincere devotion to your Majesty's person, and by an anxious desire to promote the future glories of your reign; and in this spirit we conjure your Majesty, by an auspicious change of councils and measures, to re-unite the great family of the British people, who have long been divided, insulted, and oppressed, and which would continue your Majesty on a throne, secured by their just affection, and rendered no less glorious by the boundless resources of their industry.

"We, therefore, humbly pray your Majesty to dismiss from your presence and councils, for ever, those Ministers whose pernicious measures have so long endangered the throne, undermined the constitution, and blighted the prosperity of the nation.

"Signed, by order of the Court,

"HENRY WOODTHORPE."

To which his Majesty was pleased to return the following answer:—

"It has been with the most painful feelings that I have heard the sentiments contained in the Address and Petition now presented to me by the Lord-Mayor, Aldermen, and Common-Council of the City of London.

"Whatever may be the motives of those by whom it is brought forward, its evident tendency is to inflame the passions and mislead the judgment of the unwary and less enlightened part of my subjects, and thus to aggravate all the difficulties with which we have to contend."

The Address was a fair statement of grievances, written in an undisguised and artless manner; there was no exaggeration, and the picture might have been coloured much higher and still have been consistent with truth.

LE TOCSIN;*

Or the Address of Citizen Famine, to the Oppressors of his Country.

(FROM AN UNKNOWN AUTHOR.)

KINGS! Ministers! Commons! and Pressgangs! By whatever denomination ye are known, Oh Oppressors! drop for a moment the clamour of corruption, and hearken to the voice of Truth. The past ages of the world have been the epochs of theory, the present is an age of practice. Men begin to act what they formerly thought; an unaccountable impulse urges the arm to perform what the heart dictates, and no sooner is tyranny known, than the unanimous consent of nations records it for destruction.

Beware, then; the arm of vengeance shall not be torpid for ever. Man supports oppression as long as his prejudices enable him, but when the increasing weight exceeds his strength, prejudice takes itself away, and the oppression is tumbled to the ground. You may make the blind believe there is no sun, or that it is not at present visible; but you cannot persuade the awakened sight of Reason that it is only a farthing candle, aristocratically lighted up to illumine and benefit a few. When bread is wanting, and when men are scarce, do not accuse Nature with sterility, do not libel humanity so much, by asserting that destruction is occasioned by the necessities of society. Society is sufficient for itself, it requires no aid, no crowned auxiliary, and it cannot be the cause of war or misery unless some extra monarchy disjoins the parts, and disunites the members. War is the cause of famine, and Courts are the authors of war; they write the history of man in letters of blood, and Death is their historian; they thin the ranks of life, they drive the husbandman from the plough to the camp, and when corn becomes scarce because the peasant cannot cultivate it, they exclaim—"Nature has denied her increase, and men slaughter one another." Let us consider, for a moment, if these things be true. While a commercial intercourse exists between the nations of the earth, no scarcity can arise to any nation, because the superfluity of one nation will always supply the deficiency of another. This commercial intercourse can only be impeded by the machinations of tyrants! tyrants are, therefore, the causes of famine!

O ye oppressors of my country! have you not violated

* This Tract appeared about the year 1795.

the sacred rites of social commerce? and have you not by that means provoked a reciprocal injustice? If it was not enough to send our brothers by thousands to their graves, and to make the fields of Flanders smoke with the gore of our countrymen, surely it was an unpardonable excess of cruelty to invent a system of starvation! At once to depopulate the earth, to barrenize Nature, and to invade the sacred rights of commerce, which have hitherto distributed the effects of Nature to all the tenants of the globe. Through you, destructive wolves! our children cry in vain for that sustenance which the forsaken mother is unable to give them. Through your arts, the last patience of human nature is exhausted, and while hunger impels the insulted sons of poverty to desperation, the ruffians of war shoot them like dogs, and death finishes that long tale of lingering misery which you tyrants first began. Heavens! shall our existence be prolonged only to make our sufferings the medium of your prosperity and pleasure? Shall our scanty meals and hard-earned morsels scarcely keep together the last remnants of a weary being, that you may wallow in luxury, and tread with insolence upon the hands that feed you? No! no! if humanity is to fall, let it fall to the hero of Nature, and let the dagger of vengeance be the trophy to celebrate the struggle of expiring Liberty, and adorn the sepulchre of Virtue! This may be the language of passion, but it is also the language of truth; disagreeable to statesmen, and to none more so, than those which have an effect attached to the non-observance of them.

Patience appears to me a virtue in proportion as avarice and ambition are German vices, Hanover is the fountain-head of perjury, and Johnny Bull can evidence the effects of the German Spa. However, let us remember, that though it is the interest of Hanover to be the receiver of gold, it is not his interest to take away our sheaves of corn, since in that case, it may be our interest to plant hemp instead of wheat. Inform me, GREAT and AWFUL JUSTICE! which is guilty—the monarchs, ministers, and priests who advise destruction and murder, and send our corn and cattle to feed the whiskered slaves of Austria, or the peasant, mechanic, or labourer, who impelled by Nature's appetites, snatches from the contractor a morsel which they have not bought? Who, Great Justice! deserves most to suffer from the military assassins of the day? Justice points to the Crown, the robe of office, and the mitre. The spade, the anvil, and the loom are greater ornaments to life; the children of Nature use them, and what

ever Nature produces is their heritage and right. It were well if your red coat assassins would cease to murder for you, for then your tyranny would cease to exist. However, the soldier is not the most faithful of your dogs, you feed him upon hard crusts: no sooner shall the people offer him a better meal, than he will desert from your standard and unite with the people. Already the army is becoming enlightened; gunpowder will soon be a useless material, and the soldier will shortly be exalted from the state of a slave into that of a man. Beware of that day when the cap of liberty shall be supported by those men whom you now treat as slaves; it approaches, and Tyranny trembles at the quickness of the step.

Tyranny and Freedom have engaged in a race. Tyranny which at first gained upon Humanity, through the violence of its progress, now grows weary, every nerve is exhausted, and leaning on a broken sword, it scarcely pants along—while Freedom, amidst the shouts of millions, arrives triumphant at the goal. If this is not warning sufficient to you, apply your attention to the vengeance which public misery is preparing to shower on your heads. Look at the scenes of horror and starvation, of which you are the cause, and see the victims of Famine, whom you have deprived of bread and cheese, feasting on the ideas of future justice. Give them a peace; destroy your monopolies; reform your senates; disband your associations; decline your pensions; and then, hoping for better days, the insulted world may relax its severity, and by comforting the existence of others, you may perpetuate your own. Whenever the thunder of human justice is collected in the recess of human sorrow, it is no partial rod erected on the edifice of Tyranny that can divert the blow. Man knows your guilt, he is sensible of the oppression with which you goad him, and he is preparing the tribunal of justice to retribute his injuries. Exert your caution, make use of your political arithmetic, and say if it is better to multiply human sorrows and divide social connections, or to reduce the sum of misery, and cast up the general account of our liberties and rights. Consider well, with war, famine, and oppression, come discord, vengeance, and destruction—with peace, plenty, and principle, come life, wealth, and security. Reflect seriously; give us bread, or the appetites of Nature will oblige us to devour you! Cease to murder us with your military, or the bayonet that slew the unfortunate victims of hunger and poverty may also pierce the flinty heart of the wretch whose being is the abuse of life, whose tyranny is a libel to the patience of man!

TO THE EDITOR OF THE REPUBLICAN.

SIR,

THE insertion of the following poetical piece on the difficulty of SIN entering the Christian Heaven, and which, according to some Christians, caused the fall of Satan and his angels, and who are now destined to torment the Jew, Mahometan, Deist, and Atheist.

Will oblige your's,

T. MOSES.

THOU sin of witchcraft! first born child of crime!
 Produc'd before the bloom of time;
 Ambition's maiden sin, in heaven conceiv'd!
 And who could have believ'd
 Defilement could in purity begin,
 And bright eternal day be soil'd with sin?
 Tell us, sly penetrating crime,
 How cam'st thou there, thou fault sublime?
 How didst thou pass the adamantine gate;
 And into spirit thyself insinuate?
 From what dark state? from what deep place?
 From what strange uncreated race?
 Where was thy ancient habitation found.
 Before void chaos heard the forming sound?
 Wast thou a substance, or an airy ghost,
 A vapour flying in the fluid waste
 Of unconcocted air?
 And how at first didst thou come there?
 Sure there was once a time when thou wert not:
 By whom was thou created? and for what?
 Art thou a steam from some contagious damp exhal'd?
 How should contagion be entail'd
 On bright seraphic spirits, and in a place,
 Where all's supreme, and glory fills the space?
 No noxious vapour there could rise;
 For there no noxious matter lies:
 Nothing that's evil could appear;
 Sin never could seraphic glory bear;
 The brightness of th' eternal face,
 Which fills as well as constitutes the place,
 Would be a fire too hot for crime to bear,
 'Twould calcine sin, or melt it into air.

How then did first defilement enter in?
 Ambition, thou first vital seed of sin!
 Thou life of death, how cam'st thou there?
 In what bright form didst thou appear?
 In what seraphic orb didst thou arise?
 Surely that place admits of no disguise:
 Eternal sight must know thee there,
 And, being known, thou soon must disappear.
 But since the fatal truth we know,
 Without the matter thence, or manner how:
 Thou highest superlative of sin,
 Tell us thy nature, where thou didst begin?
 The first decree of thy increase
 Debauch'd the regions of eternal peace;
 And fill'd the breasts of loyal angels there
 With the first treason, and infernal war.
 Thou art the high extreme of pride,
 And dost o'er lesser crimes preside;
 Not for the mean attempt of vice design'd,
 But to embroil the world, and damn mankind.
 Transforming mischief! how hast thou procur'd,
 That loss that's ne'er to be restored,
 And made the bright seraphic morning star
 In horrid monstrous shapes appear?
 Satan, that, while he dwelt in glorious light,
 Was always then as pure as he was bright,
 That in effulgent rays of glory shone,
 Excell'd by eternal light, by him alone,
 Distorted now, and stript of innocence,
 And banish'd with thee from the high pre-eminence.
 How has the splendid seraph chang'd his face,
 Transform'd by thee, and like thy monstrous race?
 Ugly as is the crime, for which he fell;
 Fitted by thee to make a local hell;
 For such must be the place where either of you dwell.

EPIGRAM.

Said Tom to Jack, "Can'st thou denote
 Why Lawyers have from time remote
 Bedeck'd themselves in *sable* coat?"

"A Lawyer is *sincere*," quoth Jack,
 "He'll wear no colour on his back
 Save that which like his *heart* is—*black*."

CHRIST CONSIDERED IN A POLITICAL VIEW.

Extracted from a Work intitled "Some Doubts respecting the Death, Resurrection and Ascension of Jesus Christ," published in New-York.

CHRIST never appears in so interesting a point of view, as when deprived of those canonical, false, and superstitious robes, of those prophecies and miracles which have been attributed to him as a Messiah, and when his real character is represented in its true light, that of a good man and a warm patriot, desirous of restoring the liberty of his country, which had fallen under the Roman yoke. In this he was unfortunate; yet how pleasing and pathetic are those times with which, after foreseeing his labours to be in vain, he gently reproves Jerusalem for not listening to his voice: "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not," (Luke xiii. 34). He then beheld the city and wept over it. With respect to the education of Jesus, we know very little about it; it would seem, however, he had very early in life paid great attention to the writings of the ancient prophets, for at the age of twelve years, after he had been missed by his father and mother on returning from Jerusalem to Nazareth, they found him amidst the doctors in the temple, hearing and asking them questions; and so great was the proficiency he had made, that all who heard him were astonished at his understanding, and his answers, (Luke ii. 46, 47). He then went back with his parents to Nazareth, and all that can be collected from the apostles is, that "he increased in wisdom and in stature, and in favour with God and man," (ver. 52.) What became of him afterward, until he arose as a teacher, is not known; very probably he continued to work with his father at his own trade, occasionally making himself acquainted with the Scriptures; for he seems to have known them so well, as to be able to quote any of the prophecies at pleasure, whenever he found them to agree with the accidents of his life, (Luke xxiv. 27, 44, 45, 46). At the age of thirty he appeared as a teacher. It always seemed to me, there was something of design in the first appearance of Christ. He was

a man of an excellent understanding; he knew very well the ignorance, the depravity, and the oppression under which his countrymen lay, and had conceived a design the most laudable and humane, which any human being can ever aspire to, that of freeing his country from its bondage. To accomplish this great undertaking, it was necessary to call in the people to his assistance, whom he expected to gain by satisfying in some measure the reigning opinions of the times, (John v. 39.) The Jews had long been in great expectation of a Messiah to restore the throne of David and their prophets. Isaiah and Malachi, &c. had foretold, that a messenger should precede him in order to prepare his way, (Malachi iii. 1. Isaiah xl. 3.) This is one advantage which Jesus made use of. John was previously sent to find out, as it were, how the land lay; i. e. how the minds of the people were inclined, and in what manner they were to be acted upon. This is the more probable, because their mothers were cousins, and very intimate, (Luke i. 36, 56.) Although John pretended not to know Christ but by means of the Holy Ghost, yet I have no doubt but that the plan had been settled before-hand, (vide Mark i.) John was very proper for this mission; he was very active, had a great deal of fanaticism, and gained over to his party great numbers of the people; for we are informed, that "all the land of Judea and they of Jerusalem went to be baptized by him in the river Jordan." His dress and manners were likewise very well adapted to strike the people with the wonderful, "his raiment was of camel's hair, he had a leathern girdle about his loins, and his food was locusts and wild honey:" besides, he came as was foretold, preaching in the wilderness (of Judea). After they had flocked to him in such numbers, and John had made way for his reception, appeared Jesus himself, (John i.) It was the intention of Jesus to bring about a revolution. This is one reason why he adhered only to the lowest class, and chose them for his companions. Whether he had any idea of an earthly kingdom; whether he thought of restoring the throne of David upon himself, as being a descendant, is impossible to determine with certainty; nor by the account of the apostles, did Christ even sufficiently explain himself upon that matter. If such was his intention, he did not use the proper method. The Jews expected a great king, a mighty ruler, to come in great pomp and magnificence; whereas Christ appeared in a manner quite contrary. He despised riches, he avoided the

(To be continued.)

TO ALL THE KING'S ADDRESSERS,

And more particularly to Mr. Wilson, of the Ward of Cripple-gate Within, who signed the private Address to the King from that Ward, and subsequently published a Letter in the Times of the 6th instant, wherein he avowed his disapprobation of the conduct of Ministers in having done more to demoralize and debauch the minds of the People of this Country, than Carlile, Wooler, or Cobbet.

Half-Royal, Half-Loyal, Half-Foolish, and less than Half-Honest Gentlemen,

To give you credit for good intentions I am not disposed—to believe that you act according to the best of your knowledge I cannot—to admit that you really deprecate disloyalty and immorality I will not—but I will assert that your avowed adherence to all the corruptions of the Government of this Island, proves you to be equally corrupt in principle. I do not for a moment believe that you act under honest delusion or mistaken notions; but I do believe that you are all wilfully corrupt and immoral, and that had you lived under the Roman Nero instead of the British Nero, your adulations and addresses would have been the same in every respect. You comprise that class of men who are always to be found in all societies, but who can best display themselves where the Government is notoriously wicked and corrupt; I mean the base and grovelling, who alone prosper and feel content under that system. You have been most appropriately called alarmists, that is, you are a class of men who feel no alarm yourselves, but you are the mere rams-horn of the Ministers, when they feel alarm, and through you make a loud, harsh, and hideous noise to frighten the timid part of the community. You do not cry heresy or schism, or non-conformity, or no Popery; but you do cry sedition and blasphemy, which words have the same meaning and intent, and are used for the very same purpose: which is no more or less than a desire to check the propagation of wholesome truths and useful knowledge, and to encourage falsehood and delusion; thereby hoping to support the existing order of things, whether right or wrong, or beneficial or injurious to the whole community. Yours can only be considered a

new tune upon the old instrument, or the newest tune, for if I mistake not, this same tune has been played for thirty years! It is almost time to get it changed!

Gentlemen, (for you hardly deserve to be called fellow citizens) the ground on which you profess to proceed, is that your King is but a state bauble, or what you call a Constitutional King; you do not for a moment look at him as the Chief Magistrate of the Realm; you make him an evanescent being, (a sort of metaphysical popery in politics) and then run away with the notion that he can do no wrong in his official character. This is a grand mistake, and the infamous doctrine will not bear the test of examination, as it is not founded upon truth or honesty, and is nothing more than the corrupt idea of some corrupt lawyers. On this head, Lord Somers has written, in his pamphlet entitled "The Judgments of whole Kingdoms and Nations, &c.," and he is a lawyer called constitutional, which is but an idle word to make the most of it—it has no honest meaning. Lord Somers says a King can do no wrong; and why? Because, as he holds an office of trust, the moment he does wrong, he forfeits that office, legally deprives himself of the kingship, and should be immediately deposed. He quotes the following maxim from Bracton, to support his assertion:—*Qui si facit injuriam, non est Rex*. If the King does injustice, he is not king. This is very different to the maxim lately held forth by the Bishop of London, that the King can do no wrong, either morally or politically. The former is a rational maxim, the latter is altogether priestly delusion, and not unlike the Catholic transubstantiation of bread and wine. Lord Somers happened to be advocating the propriety of expelling James and setting up William, or he never would have written such sentiments. For my part, I would go further than Lord Somers, and recommend, as the best method of preventing kings from doing wrong, that we should not keep such anomalous or amphibious creatures, but like rational beings, govern ourselves by Representatives of our own choice, and banish all hereditary or divine right.

However, as we are now living under the monarchical form of Government, I would oppose the opinion of Lord Somers and Bracton to that of the present Bishop of London and others, who pretend that the King can do no wrong, but that his Ministers must be responsible. I again repeat, and I will never relinquish the point, that no set of men as Ministers, would have harassed the Queen, as has been the case with the present, unless the King had given them the al-

ternative of doing it or of quitting their places. No men would have been such fools to have incurred such odium on any other conditions. It was avowed at the beginning of the present reign, that the King had informed them they must quit their places if they could not obtain him a divorce. This assertion was made, as official, in all the newspapers of the day in February last, and the circumstance occurred before the interment of the late King. I am not going to justify the conduct of the Ministers, for I am of opinion that King and Ministers are well met, and that they have resolved to stand or fall together, but I have no notion of playing the hypocrite, or the fool, or the rogue, by saying that the King is abused or deceived by his Ministers. I believe no such thing, and I never will support or propagate such a delusion or be silent whilst such a delusion is attempted to be propagated. I cannot believe that any man holds such an opinion conscientiously, although he may talk about holding it constitutionally. The word *constitution* is a complete bugbear, connected with the word *loyalty* it might be considered the source of political delusion, and merits the definition which Paine has given of the word *expediency*, the gutter-hole of politics, and the sink of reputation. It enables a man to speak or write bombastically without a word of meaning, or without conveying a single idea to a second person. It is the scape-goat of the pseudo-patriot, which he can shuffle as the gamester his cards, and turn up what he likes for trumps. It means every thing and nothing, and the honest man will ever evade the use of all such equivocal words.

The King of every country is the Chief Magistrate of the State, and has responsible duties to perform, as far as any inferior Magistrate. We might as well say, that the Clerk to a Justice of peace ought to be responsible for the deeds of his employer, as that the Minister should be responsible for the acts of the King. Far more rational would it be to say, that the King should be responsible for the acts of his Ministers, as in law the master is responsible for the acts of his hired servant. The King, like a master, has the power of choosing his own servants, and the Minister calls himself the King's servant; he is liable to be turned off without notice, which circumstance renders a King more independent of his Minister than the master of his servant, who is obliged to give him notice for a certain length of time before he can discharge him, or pay him wages for that time. It is the King's duty to choose honest men as Ministers, and if he prefers corrupt, wicked, and dishonest men, he ought to be

responsible for such dispositions and misrule. If the Ministers were elected by the people, and imposed upon the King as advisers and counsellors, then indeed it might rationally be expected that they should be responsible for all the acts of the Government; and if Kingship is to continue in vogue, this is the only method of keeping it in a state of peace and utility with the nation: but now, whilst the King has an absolute power over his Ministers, and from their intrigues and corruptions over the whole realm, he, and he alone, ought to be responsible for all misconduct that is official, let it come from where it will. Why is a King paid such an immense annual sum, but to look after his Government and those who act in his name.

The idea that the King of England can do no wrong originated in those times when there was a continual dispute about the succession, and frequent struggles for it, and it received considerable support after the wholesome example of punishing Charles the First and the restoration of his son. But now, when the question is no longer about the succession, but the propriety of suppressing the office as ridiculous, expensive, and useless, it is too much rather to say that Kings are not to be responsible for the acts of their hired and chosen servants! If Kings could do no wrong, then James the Second could do no wrong, and all those who opposed him were traitors, according to this maxim. The faction called a Convention had a long squabble on the words *desertion* or *abdication*, as to which was the most applicable to James; but strictly speaking, James did neither abdicate nor desert, he retreated before a superior force, which his native courage would have induced him to combat, if he had possessed the means, and which he took the earliest opportunity of combating, though not successfully: James neither abdicated or deserted the throne, he asserted his right to it with all his power, and according to the maxim of the present Bishop of London, that the King can do no wrong. William, the Dutchman, was an usurper, unless the anomaly be admitted, that as both were Kings, neither of them could do wrong! Lord Somers saw this anomaly, and lawyer like, advocated the strongest side: had that Lord Somers lived in the present day, he would have been just what his descendant is, and would have found contrary precedents to support the Bishop of London's maxim. This is what is called time-serving. Some of the keenest-sighted of the time-servers begin to see that there must again be another revolution by some means or other, and they begin to

desert the dying powers that be, and to lay by for the new comers.

Although Mr. Wilson has expressed his disapprobation of the demoralizing and filthy conduct of the Ministers, still as an addresser of the King, he practically encourages that conduct, or why did not the address request the dismissal of those filthy Ministers. The object of all these little corrupt jundos in addressing the King, and declaiming about sedition and blasphemy, is, to support the present Ministers in opposition to the addresses which are so numerous preparing against them. On all occasions where the present and all other Ministers under the English monarchy have had an important object to carry, they have set their agents to make a hideous clamour, with some two or three terrific words, so as to draw away the attention of the great body of the people from the main object. I readily admit, that "The Republican" is the only periodical work which, in Corruption's vocabulary, can be called blasphemous; I use the word according to its common acceptation, for to me it is synonymous with truth. I admit that it contains violent and strong attacks upon the Christian religion, shewing that it is founded in error and imposture, but the number sold is very small, not amounting to a thousand of each number, and those chiefly to confirmed Republicans and Deists; so that the word blasphemous should be omitted in those addresses, to make them other than the vehicles of falsehood. Again, I have no objection to have "The Republican" called a seditious publication by Corruption, or the present Government, which are now known to be synonymous—the work is written with a seditious intent towards the present system of legislation. No one can be deceived by this publication—he who runs may read, and understand to the bargain: if it contains statements consistent with truth and common sense, it will be accepted, and those who think otherwise may reject it; I am indifferent, and use no kind of pains to put it into the hands of any unwilling person. But as to demoralization, I throw it back in Mr. Wilson's face, and tell him that such is his work and not mine. I challenge the whole of Corruption's host to shew me a demoralizing sentence from any thing I have written or published. I challenge Mr. Wilson, for I verily believe that he has made use of my name without ever having read any of my writings or publications. I challenge that member of the Common Council, who has twice spoken of the demoralizing writings of Paine and Carlile, to shew me a demoralizing sentence

from the writings of either. I forget the name of the latter gentleman, as I feel nothing but pride at finding my name coupled with that of Paine, and heed not who is the person that so couples our names. I claim, in the face of all mankind, and challenge any man to shew the contrary, the character of moralists for Paine and myself. I leave the other gentlemen who are falsely accused, and connected with me, to answer for themselves—they are living, and capable, far better than myself. For my own part, I feel not abuse, but I will detect falsehood as far as I can, and expose all puny and ignorant calumniators—men who always must have some butt for slander.

In the declaration from the Ward of Cheap, I see the name of Thomas Tegg as a denouncer of Sedition and Blasphemy!!! This man has circulated ten thousand copies of Volney's Ruins of Empires, a work that has made more Deists and Atheists than all the other antichristian writings that have been circulated in this country. Thomas Tegg the bookseller of Cheapside; a noted shop for the most seditious caricatures, or those which the party with whom he subscribes calls seditious. Thomas Tegg a denouncer of Sedition and Blasphemy!!! This is tag-rag and bob-tail indeed!!! But perhaps Mr. Tegg might subscribe with the same disposition, as I subscribed the declaration which was got up preparatory to my mock trials last year, by those very loyal men who would not on any account interfere with the due administration of the laws, or for a moment think of biassing the minds of a jury! If I were in London now, I would sign all the loyal addresses that I could get at, and be as loud in denouncing sedition and blasphemy as any of them. I know that my signature, and a few others of the same stamp, entirely stopped the progress of that declaration last year, for prior to my signing it, the managers repeatedly promised to publish the list of signatures in the newspapers but never did it after. I could sign such an address or declaration with as good a conscience as any man. No man abhors sedition, blasphemy, vice, corruption, or immorality, more than myself. I trust I shall ever be found the practical discourager of all those evils, as well as the professing abhorrer. The most notorious reformers should get at those addresses and declarations and sign them, as the best method to baffle hypocrisy and delusion. This is like combating the enemy on his own ground and with his own weapons, and that too quite consistently and honestly, for whilst such men confine themselves to ambiguous words, they are

easily beat out of all their pretensions. The present seems to be corruption's last gasp in the shape of getting up addresses, for even the famous Portsmouth address which was lately presented to the King at Spithead, was taken to the workhouse and all the women and children were made to sign it by way of swelling the number. Even now all the loyal addresses are stuck up in pot-houses for signatures, and after all, I doubt whether the King from all the addresses that will be again presented to him, will find so many names as those contained in one address to Mr. Hunt from Lancashire.

In the front of all the Addressers and Declarers against Sedition and Blasphemy, as they impiously call the Truth, stand the "Wise Men of the East," William Curtis, John Atkins, George Bridges, and Co., the job and contract-loving aldermen of the city. These worthies have been up to the King with their address, as the address of the Lord Mayor and Aldermen, whereas they were but eight aldermen, and the Lord Mayor must have been but an eye-sore to all parties concerned. The King has answered them just in the style of his official journal, the *Courier*, assuring them that there sentiments are the sentiments of the nation, and that he will make common cause with them. I wish him no better support, and that he may continue himself worthy of such a connection. It is the fairest road for the abolition of monarchy that I can point out, therefore I feel a comfortable assurance, that I shall not in vain advocate republicanism in this country. I began it theoretically, but I now find that I am working practically, and that my object bids fair to be accomplished sooner than I had reason to expect.

There is one thing visible which shows the decline of corruption's power, and that is, that the Addressers and Declarers dare not hold an open meeting so as to have any opposition or discussion. Their Addresses and Declarations are all contraband and secret before they appear as advertisements in the newspapers. Why do they not imitate the Queen's Addressers? How different is the respect and attachment shown to the one and the other! We almost doubt whether the wise aldermen would have ventured their heads in a procession, had it not been for the protection they enjoyed from the Lord Mayor and Sheriff Williams. The Cambridge Addressers were escorted to Carlton House as so many criminals, by a posse of police officers! Really this all looks queer, and that the government of this country

is but as a rotten stick, or as a broken reed. All such Addresses to the King must be a violation of one of the six new acts, as tending to bring him into contempt by scandalous, infamous, and degrading libels. The Times newspaper has well said, that the Cambridge University Address is not more respectable than would have been the address of the Duke of Rutland's footmen; for the members of the University are as servile and dependent as the latter. All this trickery is but laughed at by the great body of the people, and if a revolution, or a civil war, occurred, not one of those addressers would move out of his hole to assist the King. They would then shrink into their natural sphere, and move about in fear, because they had formerly encouraged the King to persecute the Queen, and to hold fast his present Ministers, who are studiously seeking to bring him into contempt. Such addresses are extremely idle and useless whilst the Queen is weekly congratulated by the honest sympathies of thousands and tens of thousands of the independent part of the people. The King had better not receive an address at all, or his perseverance will but show his weakness, and the strength of his wife. Let him beware and not open the public eyes too wide, lest there be a suspicion that "all is not gold which glitters."

R. CARLILE.

Dorchester Gaol, Dec. 11, 1820.

PROGRESS OF REVOLUTION AND REPUBLICANISM.

Another Revolution effected by the Military in St. Domingo, and Monarchy abolished.

WHILST we are almost sickened by hope deferred at home, our languor is occasionally dissipated by the success of the advocates of liberty, and the friends of the human race abroad, and thus we derive additional hope and strength to persevere in the best of all possible causes. Although Christophe, the Black Emperor of Hayti, was not known as the hereditary descendant of those creatures, who fancy themselves born to rule nations, still it must be admitted that he was not deficient in all the necessary qualifications to make a monarchical despot. Whether he might have de-

scended from some of the negro princes, is more than we can say, but it is evident that he possessed, although a negro, all the necessary qualities of divine right, sacred person, and infallibility. Although formerly a negro slave, he swayed the sceptre, and ruled his kingdom with more ability than any of his European brothers, cousins, &c. We had never heard of any acts of despotism attributed to him before, but rather that his sole object was the improvement of the negro world. He was a great patron of education, and has certainly ameliorated the character and condition of the inhabitants of Hayti. But the popery of monarchy can be no longer tolerated, where the means of rejecting it be found to exist. It is a disgrace to a community of men, who have any idea of freedom. It can only be considered the bauble and relic of the darkest times, which the progress of knowledge has taught us to reject, as we would the miracle-working relics of saints. We rejoice at this further emancipation of the negroes of Hayti. The Republicans of Port-au-Prince have doubtless shown their brethren in other parts of the Island of St. Domingo, the superiority of their form of government. They have shewn it to some purpose! for the Haytians cry out we will have no more Kings, Dukes, Counts, or Barons! We hesitate to offer any observations upon what is passing at Troppau, among the allied banditti of kings: as yet we know nothing certain, therefore, we feel disposed to wait for certainties. We fear not the result, for move which way they will, they cannot stop the march of events, guided by the grand progress of political and theological knowledge, and supported by the artillery of reason—the Press. As Republicans we smile at the grand march of Republicanism, and although Englishmen generally affect an attachment to monarchy, we have no fear of living to see all their prejudices removed, and the government of the country strictly Republican. Mr. Ferdinand of Spain has but to play a few more pranks, such as he has lately played, and he will abolish monarchy in that country. Even in the cold and inauspicious climate of Denmark, Republicanism has found its way; and the still ruder climate of Russia cannot suppress it, but there it begins to manifest itself. We subjoin the particulars of the Haytian Revolution and the fall of Christophe.

REVOLUTION IN ST. DOMINGO.

Extract of a Letter, dated Cape Henry, Oct. 13,

“ Since my last, of the 27th September, a revolution has taken place here. It was formed two months ago by seven of the chiefs, but so secret was it kept, that I do not believe a single person knew of it until it broke out, which was on the night of the 6th instant. On that evening they assembled all the troops in the town, and marched them out to Haut du Cap, distant from this about five miles, to fight for their liberty; they having been, since the reign of the King, in a state to which no slavery could be compared. Immediately on the King's hearing it, which was by an express, he sent from Sans Souci, (where he lay very sick,) to give certain orders to the Governor; which express was sent back to acquaint the King that they no longer acknowledged him as their ruler. He sent for his favourite chief, with orders to collect all the force possible, and to march against the rebels; and, on their arrival here, to murder every mulatto and white, without exception; but, previous to their leaving Sans Souci, he ordered them into his presence, and flattered them very much, gave them four dollars each, and promised them, if they succeeded in their expedition, that they might pillage the Cape, and that their situations should be made as comfortable as they could wish. In the mean time the Independents, preparing themselves for action, and well knowing their cause was good, flattered themselves that their fellow-countrymen never would fight against them, being equally interested in regaining their liberty, having suffered alike under the yoke of that tyrant, whose equal in atrocity never was known, and who thought no more of murdering people in cool blood than he did of eating his breakfast. On the arrival of the King's troops at Haut-du-Cap, on the 8th, where the Independent army were stationed, several skirmishes took place; but the Independents, not wishing that any blood should be spilled, hoisted the white flag; and, immediately the King's troops saw that, they laid down their arms and came over. Their chief (Duke Fort Royal) seeing the troops abandon him, fled, but has since been taken prisoner. The King, finding the troops under the command of the Duke Fort Royal, which consisted of all the force he had at Sans Souci, excepting his body-guard,

had gone over to the Independents, and seeing there was no chance of escaping, as it would have taken considerable time to have collected another force, shot himself through the heart at about 11 o'clock at night. Thus ended the life of a man whose bloody deeds never were surpassed by any tyrant that ever existed. Since his death the different armies have joined the cause without firing a shot. The troops stationed on the frontiers (St. Mark's) have of late been much disaffected on account of his degrading a colonel, and punishing him very severely, who was much liked by the soldiers; also on account of the shameful way in which they were treated, having nothing to live upon but cassada and water, and the utmost payment they received was one escalin per week. The chiefs of the Independents are now waiting for General Romain's (Duke Limbe) arrival from St. Mark's, who, I believe, is to take the command, being the eldest General; but what kind of Government they intend to have I am at a loss to say—I suppose a Republican; for, at the commencement of this revolution, the general cry was, that they would have no more Princes, Dukes, Counts, Barons, &c. I will say that I never knew or heard of a revolution so well managed: there have not been more than five persons killed, one or two of whom were from accident. I think this change in the country will much improve the trade. When the soldiers pillaged the palace at Sans Souci they found 240,000 dollars, or thereabouts, a good prize. It will carry off a large quantity of manufactured goods, as they were accustomed before to walk about nearly naked. They promise in their proclamations to encourage the trade as much as possible, and I am persuaded in the course of a little time that the trade to this place will improve very much: the demand for manufactured goods and American produce is sure to be five or six times as much again, as the soldiers will be regularly paid. The next coffee crop will be considerably more, as every person will be allowed to work on the different plantations. So far has this affair been conducted with such firmness and tranquillity, that it has excited the admiration of every stranger. I consider there is no further danger, and every thing is very tranquil.

“Not one drop of blood has been shed in this revolution, from either private or public revenge: and it would really appear that they had but one enemy; and he was so great an one to their happiness, that his destruction has swept away all animosity.”

DECAY OF SUPERSTITION. PALTRY SHIFTS OF ITS SUPPORTERS!

The following laughable Account of the Madness and Imbecility of a Christian Society in this Country is copied from "THE TIMES" of the 9th Instant.

NUREMBERG, NOV. 25.

"AMONG the various articles of merchandise with which the English are used to inundate Germany, one, which appeared at Leipzig, during the late Michaelmas fair, is the more deserving of public notice as it is singular in its kind, and does the English great honour. Our readers must be told that there has existed for many years at London a Society for promoting Christianity among the Jews. Now some deputies from this society came to Leipzig during the late fair, for the purpose of converting, if not all, at least many of the Jews who resort to Leipzig at this season. For this purpose they brought with them the New Testament in the Hebrew language, very neatly printed and handsomely bound, which they offered to the Jews at the very moderate price of 8 groats (about 1s.), and gave them besides, gratis, a little book in the Hebrew tongue, in which all the popular proofs of the truth of our holy religion are concisely stated. They gave, besides, to every Jew who was willing to profess the Christian faith a present of from 10 to 50 Louis d'ors, according to the qualities of the new convert. Thus, for instance, a common hawking and peddling Jew receives only 10 Louis d'ors; one rather superior, more; and higher in proportion up to the Rabbi, who can claim 50 Louis d'ors. As we hear they met with no customers at Leipsig, and are said to have met with a very rough reception from many; nay, it is even stated that they came to blows with the Polish Jews, because the deputies a little too boldly, it must be owned—had taken the liberty to place themselves at the doors of the synagogue, and to offer their merchandize to every Jew who went in or out. On the other hand it is affirmed, that they were more fortunate in other cities of Germany."

The attempt to wash the blackamoor white, was not more futile, than the attempt to convert the Jewish world to Christianity. We might feel astonishment at the gross infatuation of those creatures called Christians, did we not know that their disease somewhat resembles that of the Athenian madman, who fancied that he had possession of, and power over, all that he beheld, and actually regretted the restoration of his reason, and the loss of this pleasing insanity. The money wasted about the Christian religion in this country, is enough to clothe all the naked bodies, and fill all the hungry bellies in it, and would render unnecessary the whole amount of the poor rates. The more rapid the decay of this religion at home, the more money is wasted by propagating it abroad. Our priests begin to relax at home, and feel that it is all over with them, and confine themselves now to the expression of their abhorrence of blasphemy and sedition, in addresses to the king; and in their last resource—pulpit declamation. They durst no longer venture to meet their opponents in controversy or argument. We have been informed (though we pledge ourselves that we have not had the slightest share in it) that a project is on foot to try what number of priests in this country can be found to sign a petition to the king for the liberation of the Editor of this publication, on the ground of challenging him to whatever attack he may be able to make on the Christian religion, and trusting solely to its divinity, and not to the secular arm for its support and protection. We have heard of this project with surprise within the last week, and we shall feel further surprise, if there be found half a dozen priests in the country who will sign such a petition. The petition which the whole body of the priests would willingly subscribe, is that which a bishop sent with a hundred pounds to Mr. Clement, the proprietor of the Observer, and which was published in that paper, in two or three parts, on as many Sundays, preparatory to the sentence of the Court of King's Bench, and which, among other murderous recommendations, had the following: "The patient is maddened by a poison below human nature, and beyond human remedy; his language is raving, and, for the common safety of the species, he must be fettered till he dies!" Such a petition as this would be unanimously signed, and one of the Dorchester Clerical Magistrates expressed an anxiety to proceed practically with its recommendation. The above petition recommended the fining the Editor £3000. by way of making the £1500 look but a trifle! And further, the fine

was recommended to be such as not to leave him a tittle of property, nor the means of paying it: a hint that was not lost upon the Christian Judge Bailey! I shall hope that this Judge be solicited to sign this new fashioned petition, and let his profession be put to the test, he is more a priest than a judge. To conclude this article, we shall predict the fall of the Christian religion, as fell the superstitious belief of a revelation in the Sibylline leaves at Rome, in the words of a note in Grainger's Tibullus: "The Sibylline books continued in high reverence, till about the time of Theodosius the elder, when the greatest part of the Senate being converted to Christianity, they began to be regarded as fables; and at last, in the reign of Honorius, Stilicho burnt them." Such we predict will be the change from Christianity to Deism in a few years.

EDITOR.

TO MR. CARLILE.

SIR,

Portsea, Nov. 29, 1820.

A FEW few friends to civil and religious liberty in this neighbourhood, beg you will accept the enclosed small sum of £1, as a token of the respect which they owe to you, for your manly and persevering conduct in the exposure of that fabulous book called the Bible, which has greatly assisted the progress of corruption in this country.

They hope the time is not far distant when they shall see the intrepid Carlile receive an enthusiastic applause as a zealous Reformer of Church and State. They are happy to say that the Sun of Reason has begun to expand its bright and animating rays in those parts, and they hope it will continue to diffuse itself until the darkness which has so long pervaded this country be finally dispelled.

They cannot but look with disgust on the unmanly conduct and persecuting spirit of the Vice Society and Attorney General in prosecuting Mrs. Carlile, because she sells such books as tend to expose all their bloody and murderous proceedings. It is their most anxious wish to see you and your wife once more at liberty to face the monstrous crew, and they also hope that the day is now come when our tyrants will be driven from the shores of this country. You will excuse the manner in which they have expressed themselves, it is their hearts which speak with a burning indignation towards those monsters in human shape who have so long tyrannized over us.

They hope you will excuse their names as their situations will not admit of making them public. They send this small sum as a

token of sincere love and admiration of your principles, which they clearly perceive are nothing less than those of universal liberty.

THE REFORMERS IN AND ABOUT PORTSEA.

P. S. Be pleased to acknowledge this letter by inserting it in the Republican, and we shall feel further obliged. We wish to make our sentiments known though we durst not publish our names from the nature of our employment.

TO THE REFORMERS IN AND ABOUT PORTSEA.

FRIENDS AND CITIZENS, Dorchester Gaol, Dec. 4, 1820.

It is with pleasure I acknowledge your token of respect, and give insertion to your sentiments. Being well acquainted with your neighbourhood I am fully aware of your peculiar situations, and the necessity, at this moment, of concealing your names. I can form a pretty correct idea of the extensive progress of liberal principle in your neighbourhood by the extensive demand you have made for my publications. That demand has almost equalled that of any of the great towns in the north, and has excelled any thing in the southern and western towns of England. Although Portsea might be compared to a Court for patronage and influence, I believe there are very few parasites in the town.

That we are on the eve of some great change for better or for worse I think is not to be doubted. It is impossible to say what will occur immediately, but a Reform in Parliament must not, cannot be far remote. Every change, let it be for better or worse, will draw us the nearer to it; as the great body of the people have nothing else in view and will be satisfied with nothing short of that all-important object.

I am heartily glad to see that superstition has lost its hold on your minds and that you are fully alive to the proper title of our "Holy Book." We must no longer respect fable as truth, and immorality and obscenity as the source of moral instruction. It is monstrous to think that such a thing should be insisted upon. I do not condemn the Bible generally, unless it be in its character of being Holy, or Divine, or prophetic. Those parts of it which the Jews borrowed from the Persians, or rather the Babylonians then called, convey some good moral lessons, such is the book of Job and Proverbs, but it is not the only book that has moral lessons, and unless we can separate the moral from the immoral part of the Bible, we had better not meddle with it at all.

A religion that has no other foundation than the tales of a paltry nation, which in its extent and fertility can only be compared to Wales, can never lead the mind to a contemplation of the only true God of Nature. It was well observed by one of the Princes who

went from Italy to conquer the Holy Land (so called) in one of the famous crusades, that if the God of the Jews had ever seen any part of Italy or Sicily, he would never have made choice of such a barren spot as Judea. This expression was actually made, and it forms a proof that our natural feelings are apt, even accidentally, to call in question our superstitious notions. Truth must and ever will have nature for its guide, and since most men have adopted some sort of creed, I also have adopted mine, in which I am certain I cannot err; I BELIEVE IN NOTHING SUPERNATURAL. Nothing can be more comprehensive or intelligible; it is a creed which cannot lead to schism and dissension. It is a creed which has truth for its basis, for no mind can err that believes no further than it can see. I would recommend my creed to all mankind as a *panacea* for all religious madness and dispute.

Reformers of Portsea, I hope again to spend a few hours with you, in a town and neighbourhood in which I have spent many pleasant months, within a year or two at farthest. I scarcely think I shall fill out the time allotted me by the common enemy for imprisonment. But be that as it may, I can assure you that it does not prey upon my spirits, and although I do not laugh much, and live in the most temperate manner, I cannot help growing corpulent. I have no guilty conscience to gnaw my vitals; I feel not only content but pleasure at what I have done, and am perfectly placid both sleeping and waking. I am still resolved to proceed in some shape or other whilst I can command a printing-press or keep a shop open.

I am your humble friend,

R. CARLILE.

CHARACTER OF THOMAS PAINE.

From an American Publication called "The Theophilanthropist."

THE biography of Mr. Thomas Paine is known; he was of low origin, but even in his youth of a strong, resolute and constant temper. He had from his infancy adopted the opinions he so successfully promulgated in his manhood. All his literary productions evince an acute, profound, determined mind; his language is simple, accurate and nervous, adapted to all capacities, so pointed and unequivocal, that there is no misconceiving it; he is sententious; his axioms are incontrovertible, and their impressions indelible. No human being's effort have done more for liberty; he made more converts than Sydney or Russel. His "Common Sense" enfranchised America. America was divided into two parties; the argument of this little pamphlet, decided

the contest. His "Rights of Man" had nearly a similar effect in England. Innumerable replies have appeared against it; but so weak and futile as to injure the cause they meant to sustain. He reasoned from facts, and his distinction was irresistible, he poured like a torrent and bore down every thing before him; he was prosecuted for his works, but they are so admired they are in every library. He seemed stern and morose, but he was lenient, friendly, and benevolent. He instanced his humanity by his resolute vote to save the king's life. The sanguinary Robespierre never forgave him. In the reign of terror Robespierre imprisoned him, but the apostle of liberty, though in such imminent danger, never retracted his opinions, or solicited mercy; it pleased providence that he should escape this monster. Bold, manly, and fearless, he never concealed his sentiments; positive and inflexible, they never varied. He continued in Paris long after Buonaparte rendered himself supreme in the state, and spoke as freely as ever. He told the writer of this article at Paris, on the peace of Amiens, that he was preparing for America; that he could not reside in comfort in the dominions of Buonaparte; that if he was to govern like an angel, he should always remember that he had perjured himself; that he had heard him swear that France should be a pure republic; and that he himself would die rather than endure the authority of a single individual; he would end his days in America, for he thought there was no liberty any where else. There he soon went, and there he paid the debt of nature; but his memory will never perish.

TO THE EDITOR OF THE REPUBLICAN.

SIR,

THE Queen being all the rage at present, induced me to send you the following Lines, should you deem them worth it, by their insertion in your valuable Paper, you will much oblige, Yours, &c.

T. R. BAYLEY POTTS.

QUEEN CAROLINE.

Who, when bereft of Friend and Child,
And from her country was exiled,
Resolved to seek a climate mild.

[In 1814.

The Queen.

Who, when she breath'd Italian air,
 An exile—sought to sooth her care
 And further taste the traveller's fare. [At Como.
 The Queen.

Who, sail'd from Rome, with foreign band,
 Across the sea to Jaffa's strand, [The Polacca.
 A Pilgrim to the Holy Land.
 The Queen.

Who instituted at the shrine
 Of Jesus Christ (that great divine) [At Jerusalem.
 The order of Saint Caroline.
 The Queen.

Who, when surrounded was with spies,
 All watching on with Argus eyes, [Ompteda, &c.
 Superior rose to all their lies.
 The Queen.

Who, though surrounded was with foes,
 Had still a friend would sooth her woes, [Bergami.
 And guard her life, while in repose.
 The Queen.

Who, when George died, of great renown,
 And *Fourth* George tried to keep her down,
 Resolved to come and share the Crown. [To England.
 The Queen.

Who, spurn'd, with just disdain, a bribe,
 When offer'd by a servile scribe, [St. Omer's.
 Deputed by a venal tribe.
 The Queen.

Who, when befriended by a "Wood,"
 In virtue's hope intrepid stood,
 Resolved (once more) to cross the flood. [Calais to Dover.
 The Queen.

Who, when she read proud Melville's note,
 And though refused the Royal Boat,
 She took the first she found afloat. [The common Packet.
 The Queen.

Who, when bereft of dearest kin,
 No home, but at the common inn, [South Audley Street.
 "Wood" took the Houseless Stranger in.
 The Queen.

Who, when assail'd by Jenky's* Bill, [Bill of Pains, &c.
By Gifford's speech, and Old Sid's pill,
Proclaim'd to all her Royal Will.

The Queen.

Who, when abused by "Morning Post,"
Courier, and Slop, corruption's host, [The Newspapers.
Defiance bid to all their boast.

The Queen.

Who, when address'd by men of fame,
Did cheerfully receive the same, [The Addresses.
Which shall immortalize the name

Of Caroline our Queen.

Brick-lane Whitechapel,
Nov. 30, 1820.

THE

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be had in boards, in 2 volumes at £2. with a Memoir and Portrait
prefixed.

* Jenkinson, the Family name of Lord Liverpool.

THE following Parody, sung by Braham, in a new piece entitled "Zuma, or the Tree of Health." It is an adaptation of the famous *Chanson* or *Hymn de Marseillois*, to words directly applicable to the present contest between Spain and her Colonies:

Peruvians wake to glory!
 Hark! what myriads bid ye rise!
 Your children, wives, and grandsires hoary,
 Behold their tears, and hear their cries!
 Shall fell invaders, mischief bleeding,
 With Spanish hosts, a ruffian band,
 Affright and desolate the land,
 While peace and liberty lie bleeding!
 To arms! to arms! ye brave!
 The avenging sword unsheath,
 March on! all hearts resolved
 On liberty, or death!

Oh, liberty! can man resign thee,
 Once having felt thy generous flame?
 Can Spanish bolts and bars confine thee,
 Or whips thy noble spirits tame?
 Too long Peru has wept bewailing,
 The savage power her conquerors wield,
 But freedom is our sword and shield!
 And all their arts are unavailing!
 To arms, &c.

ANECDOTE OF THOMAS PAINE.

It was observed to Thomas Paine, that the British and Irish were naturally inclined to monarchy; so much so, that in their convivial meetings they always had a toast-master; and if six of them went to a tavern to drink a bottle of wine, one would be put into the chair, who would collect the bill, and pay the waiter—and the rest would receive benefit by his attention.

"Very true, Sir," said Mr. Paine: "but supposing your six men met every day to drink their bottle, and that they had no more, and the chairman always took a pint to himself: they would soon, I think, contrive to do without one; that is, if they were fond of wine, and had common sense."

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